

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Saturday, February 7. 1708.

MISCELLANEA.

I Cannot pretend to follow Mr. *Rehearsal* through all his Vanities and Rhodomontades of imaginary Victory over me, how I have given up every Cause, because having fully answer'd the Substance of a thing, I do not follow him through all the Mazes of a most impertinent Cavi—He says, I have given up the Case of the original Right of the People, and yet he has never answer'd the Arguments I laid down in a Treatise long since publish'd, Entitled, *The Original Right of the collective Body of the People of England asserted, or several other Positions offer'd*; but he is not a Man that will answer fairly, so for the future, if making no

Return to his Cavils be giving up to him, I'll give up all to him.

But before I quit him, I must tell him, that by his own Way of arguing he has given up an Argument of his own starting in the World, which I challeng'd him to make out, and do not find he has thought fit to attempt to maintain, *Viz. That we can have no Union in this Nation so make us a happy People without a Union of Principles.*

He is now falling upon the Disputes of Religion, and the Case of Episcopacy and Parity, and would fain urge me to make the *Review* a Paper of Polemicks—I am no Divine, nor if I were, would I embark in those

those Disputes so effectually already debated on both sides, and the Debate of which I think not essential, either to our present or future Happiness—But I'll state the Case between Mr. *Rebearsal* and I, as to this Matter, very short.

He asks the Question, Where was the first *Presbyterian* Church in the World? designing to use that *Papish* Argument of Antiquity to justify *Episcopacy*, and to prove the Superiority or Excellence of it. It is my Opinion, our Dispute rather lies about what is *Episcopacy*, and whether that called so now be the same, or like what was originally called so? And this, tho' I shall not enter into the Debate with him, he will not want Opponents in, already extant.

I quoted him an Author, who has prov'd, that the first *Episcopal* Church in the World was a *Presbyterian* Church; I quoted Mr. *Clarkson*, and Dr. *Maurice's* unfair and scurrilous Treatment of him, but this Man is not to be silenc'd with Proof.

In Answer to this, he comes a Begging to be told, where Mr. *Lauder's* Book was printed, tho' I named the Man and the Town he was Minister of, and that he liv'd in *Scotland*; and sure he that knows so much of *Scotland*, as he has in his Writings pretend'd to, must know there are Printers and Libraries at *Edinburgh*.

He tells me, it is usual to tell the World, when a Book is quoted, where it was printed, and yet in the same and several other *Rebearsals*, he advertises a long Catalogue of *High Flying* Pamphlets printed in the former beloved, and again long'd for, Days of Tyranny and Persecution—And recommends them to our Reading for the Affairs of *Scotland*—And yet no Man knows, that I have heard of, where to buy them now to answer his Cavil.

Mr. *Lauder's* Book was printed in *Edinburgh*, and is to be seen in several of the publick Libraries there; and among all his Correspondence there with the *Jacobite* Clergy he cannot miss of it—But to save him that Frouble, and to be beforehand with him in Civility,

If he thinks he can advantage his Cause, or confute Mr. *Lauder*, at his Request I will lend him the Book, only desire he will

quote him fairly, and answer him directly; which if he does not, Mr. *Lauder* is alive, and able to defend himself.

In Return to this Offer, I desire the Favour of him to help me to all those Pamphlets he quotes, in which the Church of *Scotland* is baited, and I'll promise to quote them fairly, and convince the World of the abominable Forgeries and Impositions, upon which their *High Church* Clamours at that abused People are built; and if he thinks 'tis too hard to lend me the Books, I'll willingly pay for them—And so much for the Books needful in this Debate.

Those Things lead me necessarily to some other Abuses, this Author has put upon the World; he has been long talking of the Persecution of the *Episcopal* People in *Scotland*, and falls upon a late Paper, the *Observer Reviv'd*, for opposing the charitable Collections made here for the poor persecuted Clergy there, exclaiming against that Author, as if he meant, it was *not* a Work of Charity to relieve their Poor.

I think, a fair State of that Case would stop the Mouth of Slander here, and set Us and those People right to their Content; I am sure to their Advantage; and this *Rebearsal* rather hinders, instead of promoting the Contributions that would be made for them.

And all this Difficulty lies in examining, who are the People this Charity is design'd for, or desir'd for? Which being wrong represented by these clamouring People, stops the Current of the Charity it self, and injures the Reputation of the People it is collected for—If by the persecuted Clergy of *Scotland* he means *Episcopal* Ministers now persecuted by Processes, Deprivations, or Vexations, by the Church there, for or by any Impositions upon their Consciences, Prosecutions for exercising their Ministerial Functions, or Non-Conformity to the *Establish'd* Church; if these are the Pretences, it is all a Cheat, the Fact is false, and there are no such People, as I shall very quickly enter into a clear Proof of.

If they mean by persecuted Ministers, such as at the Revolution were, by the Government turn'd out of their Benefices and Livings, for not taking the Oaths, or for refusing

fulsing to conform to *Presbytery*, tho' very few, if any of the last are to be found, as shall more particularly be examin'd into speedily; if I say, they mean these, it is plain, no Body ever oppos'd collecting Charities to relieve them, especially such as live peaceably under the Government; very good Certificates, I believe, might be obtain'd from them of the Charity of the present Ministers of the Establish'd Churches in *Scotland*, who have largely contributed to their Subsistence—The *Centissima*, a Collection formerly settled for the Support of the Ministers Widows there, so far as it belongs to the Dissenting Clergy, has been recovered and settled for them by the present Church Clergy, and at their own Request committed to the Trust of the present Incumbents, of whose Faithfulness they have never found Cause to complain.

And if Mr. *Rebearsal* thinks it will be for the Reputation of his Party, let him examine back to the several Church-Revoltions in each Nation, and see, what Differences will be found between the Parties.

As to Humanity and Charity, we are not asham'd to enquire into them—Even in the Parliament Times, or Time of Rebellion I should say, when as by Mr. *White's* Centuries, if he thinks fit to let them be called for, innumerable scandalous and insufficient Ministers were put out, and yet by Authority the Ministers displac'd had a Reserve out of the Stipends for Subsistence; in *Scotland*, since the Revolution, the present Clergy have done and still do raise large Sums of Money for the Relief of the *Episcopal* Clergy they depos'd; and several *Dissenters* in *England* have contributed to it.

Now let him go back, and shew us, if he can, when either in *England* or *Scotland* the *Episcopal* Clergy on any Occasion shewed the least Compassion for, or contributed one Shilling towards the Distresses and Miseries of the Families they turn'd out—But I would advise him to say nothing to this, that is, as he calls it in another Case, GIVE IT UP; for indeed he can gain nothing but Reproach by the Inquiry.

To be short, the State of the Case is plain; if by your Collections you mean a Charity to support the Families of the *Epis-*

copal Clergy depos'd by the Revolution—*Amor*—I shall not only approve but assist in it, and encourage it all I can; G O D forbid, I should discourage any Man's Charity in relieving a Family that wants, and that has lost its Subsistence, tho' they lost it legally, whether it were on a politick Scruple, or a Religious; and I would do the same if they were *Roman Catholics*; only I recommend it to the Gentlemen who collect this Charity, that they would be careful to satisfy the World, better than yet they have done, that it shall be rightly apply'd.

But if by the persecuted Clergy in *Scotland*, they mean such as are under new and present Persecutions from the Kirk of *Scotland* for any Religious Principle or Adion—I humbly entreat them for their own Sakes, and to shun the Shame that must necessarily follow such Doings, that they would not attempt it—But if they will pretend to this, let them name the People, and tell us when, how, and for what they are persecuted; that due Authorities may be examin'd about it;—And a fair Answer given to it; for I dare venture to pronounce it a Cheat, or else all the present Constitution of *Scotland* is a Mystery which the World knows yet nothing of.

ADVERTISEMENT.

Mr. REVIEW, August, 14. 1707.

THE Decision of a Wager being refer'd to you, you are desir'd to answer the following Query.

W. and P. being in a Room together; in Discourse, W. offers to lay a Wager with P, that P does not believe that the said W. is in the Room.

Q: Who hath won, and who hath lost?

Now I presume the Question is, whether a Man properly can be said to believe what he certainly knows.

Your humble Servant

W. A.

This Question was sent me as long ago as August last into *Scotland*, and not supposing the Wager considerable, I did not take much Notice of it; but being importun'd upon it again, and the Wager appearing to